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THE DEVELOPMENT OF THE SOUL AND ITS IMMORTALITY.

TRANSLATED FROM THE GERMAN OF CARL FRIEDRICH GOESCHEL BY SUSAN E. BLOW.

(CHAPTER II—*Concluded.*)

Personality, or the Immanent Development of the Soul and its Immortality.

50. Such is the concrete content into which the soul develops itself, attaining, through personality, freedom of the Spirit, and with this freedom gaining not only immortality, but also the resurrection and transfiguration of the body. We must, however, keep in mind that we reach this result only when recognizing the soul as a Self. We seek and find the ground and goal of self hood in the Absolute Self. The soul from which the process of development immediately moves is itself immediately given. We took the soul as we found it, immediately in time, and the Spirit into which the soul developed itself was finite, just because it developed itself from a *given* point. The whole course of development lacked ground and guarantee; the individual was without soul—consciousness without a subject; the personality of the finite spirit lacked origin and destiny—beginning and end—its Alpha and its Omega. We could find both only in a Being who should be the Absolute Realization of all the moments which we had discovered successively in finite and posited forms in the development of the Spirit. That which is given is explained only through a Giver who is *in* Himself and has developed out of Himself all that He gives: the GIVEN cannot be explained through emanation, for the unconscious activity presupposed in emanation cannot produce what it has not in itself; the *given* is, however, explained through Creation, and Creation presupposes the Creator. This Creator is the Absolute Spirit, who from eternity to eternity determines Himself from Himself; this self-determination reveals itself as the Trinity, in which the Absolute Spirit, apprehended as Absolute Personality, mediates itself—in which also the idea of Creation finds its truth, and the Created Spirit its interpretation and transfiguration.

In accordance with this view, the Trinity is the immanent condition of the absolute self-conditioned personality of God; the Absolute Personality of God is the condition of Creation, and hence, also, of the created personality of the finite spirit; the personality of the finite spirit (which herein proves itself the independent reflection of the Absolute) is the condition of the freedom of the finite spirit; the freedom of the finite spirit in the Absolute Spirit is the condition of its personal imperishability.

Notwithstanding this chain of connections and dependences, we are able to proceed immediately from the Soul: the Soul develops itself into Spirit and points of itself to God. This seeming paradox is solved by the insight that the Soul in its immediacy has in itself as its dowry the witness of the Absolute Spirit—that it exists in communion *with* this Spirit, draws its nourishment *from* this Spirit, and manifests the richness and fulness of this Spirit just in proportion as it develops itself. This realization or meditation is, therefore, itself a proof of the Divine Creation—more definitely of the continuously progressive Creation, *i. e.*, the penetrative participation of the Absolute with the finite spirit. In so far as this participation has been interrupted on the human side, the act of progressive Creation manifests itself as deliverance and reconciliation through the condescension of God to the finite spirit which is thus recalled to life in Him after becoming, through its fall, subject unto death. Creation has not once been, but it *is*; it is essentially continuous, progressive, personal, participative; hence it implies preservation, renewal, and communion.

The crucial insight of Philosophy is the identity of the immanent movement of the concept with experience. This is the stone of stumbling and rock of offence on which the many are wrecked, or before which they stand paralyzed. This identity grows clear only through apprehension of the Personality of Thought, *i. e.*, through the insight that Thought in all of its moments participates in the Absolute Spirit and in all Creation. Only through this insight can we explain how, from any given moment of Thought, there may develop the empty, accidental, arbitrary, intermediate phases of apostasy—for *each* moment, being penetrative and participative, is in continuous relation with all the moments of Being and Thought.

According to an old fancy—embodied most purely in the great

poem of Dante—what man does not yet know he shall learn in the vision and recognition of God. In the same sense it is true that all is determined in the *concursus Dei*, and this *concursus Dei*, in a fallen world, manifests itself in the Redemption.

We are now at the end of that process of development which has led us from immediate existence to Actuality or Individual Totality; from Being to Thought—from the Individual to the Person, and which, moving on from the Person, has borne us upward and backward to Absolute Personality. Everything, however, depends upon seizing that focal point from which flashes at once the inmost comprehension, and upon attaining that speculative insight in which the truth is perfectly mirrored. Nothing, therefore, is so imperative as adequate apprehension of the relationship between Being and Thought, and correct valuation and distinction of the categories which develop themselves in these different spheres. The main obstacle to Knowledge of God and of the Soul lies in the fact that even in Thought we are hampered by Being and the categories of Being. Thence it is that we inquire so anxiously if Existence necessarily belongs to the Absolute Thought which we call God, and doubt whether the *Existing Thought* or Thinking Soul is secure of this existence in the future. On the one hand, Existence as extended in space and time is so mighty and overwhelming that, in its infinite dispersion, it seems to threaten all consciousness, and, in its infinite expansion, to attack all individuality. On the other hand, it is so reliable and so real that, without it, it would seem Thought cannot be. This is the magic power wielded over us by Being as opposed to Thought. We are all like poor Lenette, who, after listening to the Astronomic discourses of her would-be philosophic husband, complained that he made the stars seem so large that she could not hold them in her little heart and head; and, when he held forth on Pneumatology, declared in her distress that he made souls seem so small that she had to stretch them all out of joint to have anything left of them. Such witchcraft does Being exert over Thought that, though the latter includes and concentrates within itself the whole expanse of Being, it is, nevertheless, on the one hand, startled and terrified by Being, and, on the other hand, feels itself dependent upon Being. Therefore, it is impera-

tive that we learn to know Thought as well as Being. We have already characterized it as the internality and truth of Being, and have recognized existence in its externality as only a single Moment of Thought, which, in its isolation, is negated in the totality of moments—*i. e.*, in Thought itself.

If only we were able to realize that Thought is the purest transfiguration and clearest self-explication of Being—that in it Being comes to itself by turning itself inside out, and reflecting itself in itself; if we could become conscious of Thought in its height and depth and fulness, we could never question whether to this inmost Thought belonged the outwardness of Being. Neither could we, after such a recognition, stumble over the critical doubt whether Thought as subjective and Being as objective could really coincide. Nor, again, could we ever deny to human thought the power to recognize truth, for we should know that Thought is One. Consequently, human thought is not simply human, but of and from God. And, through Personality or the power of participation, mediated in the individual man.

We have followed the Soul in its upward path; we have noted its immediate origin in Being; we have seen it rise out of Being into Consciousness or subjective thought; we have rejoiced in its culmination as Spirit in total Thought—how can we then still anxiously doubt and question whether Thought, in that future which it includes within itself, shall still have the existence out of whose externality it has ascended, and whose limits it has annulled? How, indeed, unless we resemble the worthy countryman, who, gazing thoughtfully at the ascending Pegasus, mourns the plough-horse now forever lost?

But not only is the objective validity of thought often made dependent upon its external existence instead of its immanent idea—but the withdrawal from thought of external existence is claimed to threaten its subjective validity, and to snatch away the thinking Subject. We reply, simply, He who has learned to think Thought as the coming to itself of Being (and what is thought if it be not this) can never doubt that the thinking subject belongs essentially to and is inseparable from Thought; without the thinking subject, Thought cannot be.

Yet, even with this insight, we frankly confess that the main difficulty is not overcome. This difficulty lies, as has been said,

not in Thought, but in the Crude Being which is blindly and involuntarily shoved under Thought. It is necessary that this difficulty, upon which really rests the whole doubt of personal immortality, be clearly set before the mind, in order that we may read its refutation in that progressive development of the Soul which has been already traced.

Herein lies the doubt. Being is and shall forever be; there will always be existence, and this existence will realize and reproduce itself in individuals. It is always the same Being, but that which exists is not the same; out of the infinite womb of Being are born forever fresh individuals; the river of Being flows on forever, but never for a moment are its waters the same. So too is it with thought. Thought thinks, and shall think forevermore; or, to put it in other words, just as Being develops itself ever explicitly in individuals, so does it ever return upon itself implicitly in Thought. With this Thought there shall be always a thinker; as the process of Being demands objective individuals, so with Thought is bound up the thinking subject. But, as there is change in the individual objects which are the bearers of Being, so there is change in the Subjects which are the bearers of Thought. True, the thinking subject is the *conditio sine qua non* of Thought, just as Being demands the object in order to become Existence; but these subjects which emerge from Thought just as objects emerge from Being are, no more than the latter, necessarily persistent.

What answer can we make to this objection? In how far is this doubt which distinguishes between Being and Thought, and acknowledges the distinction, open to the charge of being still clouded and hampered by the Externality of Being?

The whole doubt is based upon a supposed analogy between Being and Thought: its procedure appears reasonable and just. It will concede to Thought *just as much right as to Being, but not one whit more.*

Our first question, therefore, is whether this analogy is really carried out with the intended fairness and justice—whether as much has been conceded to Thought and the Thinker as to Being and the natural object.

In the transmutation of material object there is preservation of the species, but not of the individual. But what matters this to

an object which is an element merely and not a self; which in change changes only *for* the subject, and which itself is indifferent to change, as it belongs to and is dependent upon the externality which changes it. It becomes another for the subject; for itself it is essentially the same as before; it resembles its earlier form of being, as the body of the man resembles the body of the child.

If, however, a thinking subject changes into another, it loses its all in losing its Self. The nature of the thinking subject is to be subject—to be self—to be one and the same. The nature of the objects of being is, on the contrary, only to be object. If the subject is changed, it is destroyed, whereas the change of the object is the realization of its nature. To be just, therefore, the assumed analogy between Being and Thought must concede to the subject that in such process of change as accords with its nature it shall *remain itself*, just as the object in its own manner retains its essential identity under all changes of form. In every modification to which the external object is subjected it remains “thing;” before and after each change it is dependent upon external conditions; its nature is stamped upon it from without, and it is only a negative element in an inclusive totality. So, in every change experienced by the subject, the subject must remain *itself*; it may vary its manifestation, but its essence must be self-hood.

But doubt is not yet silenced, and with renewed energy it now directs its attack against the complaining subject. Dare the rich man complain of death because it takes from him his wealth, while from the miserable wretch who has nothing it takes nothing? The rich and happy man loses much in death which the man who is poor and miserable does not lose. Yet who would venture to arraign death for equalizing the inequalities of human life? In the beginning men were equal—in the grave they are equal again! The poor man loses less than the rich, but then during life the poor man *had* less than the rich. So death robs the subject of consciousness, but cannot take consciousness from the natural object which never had it. Its procedure is not, therefore, unjust, and Subject and Individual become equal as they sink back into universal Being.

In vain we reply to Doubt that the rich and the poor, being both men, are in their essence alike, while the subject and the

natural individual are essentially unlike; consequently, that the equalizing process which is just in the one case is unjust in the other. Boldly comes the startling answer that Being is the common mother of life and thought—the common source of all individuality and all subjectivity. As the rich and the poor, the happy and the wretched, are alike men, so nature and spirit, individuality and subjectivity, are alike the issue of Being. Being externalizes itself in Things which return again into Being as they proceeded from it; Being concentrates and comes to a consciousness of itself in subjects, which in like manner emerge from and sink back into Being!

Making this declaration, scepticism pleads guilty to and is convicted of the error of which we had accused it. Our accusation was that scepticism always implies Being as the infinite Substance and the ultimate source of all things; that to the sceptic Being is the fountain whence and the bottomless gulf whither all things flow—the womb and the grave of life. Thought is, in his apprehension, only a mode of universal Being; out of Being come both the natural individual and the conscious subject, and back into Being shall each return. This is the plague-spot of doubt—the cancer which eats away the life of thought. Its medicine and cure is Speculative Philosophy, which, as immanent Logic, recognizes, not in Being but in Thought, the ground of all natural objects and of all conscious subjects; which sees that it is Thought from whose fulness Being is projected as an isolated radius or single moment, and that this single moment comes to its actuality only in connection with all the other moments of the inclusive Totality. Thus Logic proves to be the Monism of Thought, and culminates in concrete Theology, wherein Thought reveals itself as Absolute Personality, which, adequately apprehended, is the Trinity.

Through this insight we strike at the very root of doubt; we storm scepticism in its last intrenchment. But though the sudden revolution by which Thought is posited as the ground of Being may paralyze the sceptic who has always instinctively posited Being as the ground of thought, the paralysis is only for a moment, and thus accepting as a fact the reproach hurled upon it, doubt hurls it back upon Speculative Philosophy. The reproach was that scepticism made of Being the Alpha and the Omega, or, to state it more concretely, that it deified nature as

ultimate source and final goal—that it gave no honor to the Triune God, into whose Absolute Consciousness finite consciousness returns, not only without loss, but accentuated and glorified, while this same human consciousness is stifled and drowned by return into Being. This is the accusation now hurled back upon Speculative Philosophy, with the claim that she herself in her Logic derived everything from Being, in her Physics derived everything from Nature, and thus herself thinks Thought as a Mode of Being. Paragraphs and pages are pointed out to convince her that she derives from Being, becoming, existence, being for self, essence and phenomenon, manifestation and reality, and, finally, the Idea itself in its subjectivity, objectivity, and absolute ness. The Idea which has thus slowly emerged from the depths of Universal Being she then salutes as Spirit, and claims for it eternal persistence. But if this Spirit has developed itself out of Nature, must it not return into Nature? Does not Philosophy itself demand this circular course in which the end meets the beginning? In the process of Philosophy does not everything rise out of and sink back into Being? Have we not ourselves seen the soul awake out of an individual existence which was sunk in the material—has it not arisen before our eyes out of the state of unconscious identity with the all into the freedom and conscious unity of the Spirit? Dare the soul, then, deny its origin? Is not this origin denied unless the soul returns into it as its goal?

Vainly we remind our antagonist that from our contingent and immediate beginning in Being we were led back to the true, Self-Mediated Origin, out of whose Absolute Personality was wrested the personality of the finite Spirit in its identity with freedom and immortality. Herein is the reply of scepticism; you abandon and deny the very logic and philosophy which you claim thus to further and expand; it is time that you should recognize that this difference between your principle and your result, your beginning and your end, is the culmination of a progress developed, not, as you assert, *out of* your principle, but in contradiction to it. This is the final word of doubt. It abandons its own principle. that everything is developed from Being; but it claims as result of the long conflict that it has also forced Speculative Philosophy to a surrender.

What shall we say? Has Speculative Philosophy done her

work in the world by bringing to light the Supremacy of Thought, and shall she now, blushing and speechless, surrender her assaulted principle, and, giving glory to the truth, admit the newly found answer to the old enigma to be indeed the Solvent Word? What concerns us all is that truth should prevail. Truth is saved when the Supremacy of Thought is vindicated; why, then, should we not rejoice in the new discovery as though it were our own? Why do we still cling to a form over which, in spite of variations, Being predominates in the beginning and at the end?

The question rises, Is this so? May not the attack upon that Logic which develops itself from Being rest upon a misapprehension?

The immediate starting-point and principle of Philosophy is Being. But, if Philosophy does not misunderstand herself, this means nothing else than that *to Thought its own being is first*, or Being is Thought in its first immediacy. Consequently, Thought is its own *prius* and its own principle, for it is Thought which recognizes in Being its own first crude determination. Being is that which is first thought by Thought. Consequently, Thought as implicit is its own principle. Being is only the first chaotic abstract object of Thought, and belongs itself to Thought. From Being, or rather from itself through Being, Thought develops its richer and fuller determinations until in the concrete self-realization of the Idea it concentrates in itself the determinations which it has successively developed. Thus Thought is the Identity and Totality of all its determinations, of which determinations the first and crudest is Being. Thought is not merely the Totality, but as such also the Identity of its determinations. Thought is consequently not the mechanical conglomeration of these separate moments, but it is the unity prismatically reflected in their various categories.

It may, indeed, be urged that in this sense all methods—that of Spinoza equally with that of Descartes—have presupposed Thought, for, no matter what may be posited as a first principle, it is always Thought which posits it. The emphatic difference between Philosophy of immanent thought and its predecessors lies in the fact that they were not conscious of their fundamental presupposition, whereas the Philosophy of Implicit Thought knows *itself* as its own fundamental principle. That the Logic which moves

from Being is conscious of Thought as its underlying pregnant principle, is proved by its culmination in the Monism of Thought, for Spirit is essentially this Being for the Spirit. The history of Philosophy is the external confirmation of the insight that all methods of philosophy—the crudest as well as the most complete—have the same ultimate ground. They fail, however, to recognize this ground, and therefore wreck themselves upon Being, which, as thus apprehended, is isolated in its own exclusiveness, whereas, seen in the light of the Idea, it reveals itself as a radius of the infinite circle of Thought.

Scepticism thinks all things under the form of time, hence it thinks them as isolated and successive. But, as only Thought really *is*, Being cannot be apprehended as isolated and sundered from Thought, but only as included in Thought. In the form of Representation, therefore, it may be said that Being will perish but Thought shall abide, and with Thought the threefoldness that is in Thought, viz. : Body, Soul, and Spirit—Individuality, Subjectivity, and Personality. In other words, Being shall come to itself; it shall not be simple externality, but shall prove itself to belong to the Internal. If, therefore, earlier in the process of development, we defined Thought as the coming to itself of Being, this did not imply, as the sceptic claims, that Being was the source of Thought, or that Thought *originated* in the withdrawal of Being from externality into the Internal. This were impossible, for the outward has no inward; on the contrary, it is the inward which has an outward. The process of development, therefore, demands that Thought as *prius* shall externalize itself in Being, thus making itself its own object, and, through this self-separation, returning into itself enriched.

Thus, by an apparently different path, we have attained again the same result. The Alpha and Omega is not Being, but Thought, more definitely the Absolute, personal consciousness of God. From this divine consciousness, as it is revealed to the finite consciousness, all thought proceeds, and into this divine consciousness shall all thought return. The process of the finite consciousness is to know itself first in identity with being—then to sunder itself in soul and body, self and its other—and, finally, as person participating in and penetrated by God and creation, to be conscious that it is saved and glorified in the divine life.

By the path which we have just traversed we have also attained to more adequate apprehension of Being—mere Being is only external. Positing it as first principle, we learn its dangers; searching for its hidden depths, we learn its emptiness.

It is henceforth clear that this external Being, to which we cling so desperately, as though without it we were nothing, is, in its abstraction, exactly the negation of the Ego, that which would destroy the Ego were it not transcended by the Ego. In this transcendence Being vanishes in Thought—*i. e.*, its particularity as such is cancelled in the Totality. Therefore, it is evident that all denial of immortality in its ultimate analysis is grounded in the assumption, consciously or unconsciously expressed or implied, that Being has the ascendancy over Thought, Nature the supremacy over Spirit. In a word, all denial of personal immortality is denial of Spirit in its essential idea, whether it be in the crude form of the famous "System of Nature and of the Natural Laws of the Physical and Moral Worlds," or in the more subtle systems of thinkers who abhor Holbach, La Grange, and Mirabeau. Just as certain is it, on the contrary, that the guarantee of Immortality is the Supremacy of Thought, and that only from Thought could proceed the development of the Finite Spirit into its Essential Content.

It should not be ignored that the pantheistic-materialistic struggle against the persistence of individuality (in its ancient as well as in its modern and fashionable forms) rests solely upon the presupposed superiority of Being. To set up the empty Category of Being as the first principle of the world is necessarily to reduce consciousness to a vanishing mode of Being, to make it the transient expression of a blind activity into which it shall be reabsorbed. To follow step by step the pantheistic procedure is most instructive, as quite unconsciously it testifies to that very priority of Thought over Being which it assails. Its result is that in the very moment when the subject, in order to escape from the empty and evil Self, generously sinks itself in Abstract Being, it, nevertheless, thanks to its imperishable persistence, emerges again as the *conditio sine qua non* of the system.¹ For only Thought can be the object of Thought; to think Being abstracted from Thought is as impossible as to think Nothing.

¹ Cf. Schelling, *Phil. Schrift.*, I., 168, 169.

Hence follows a second result. As we cannot think Being without implying Thought, so we cannot think Nothing without implying Being—for to think nothing is not to be and not to think. Thence it follows that those who hold to personal immortality, whether with prophetic feeling, realized faith, or conscious insight, hold on also to Being. Thought rules Being, but Being insists upon being included in Thought. This Being is not, however, crude external Being, but that inward Being which belongs to Thought as the body belongs to the Soul, which finds in the Spirit its adequate form, and therein, glorified and transfigured, celebrates its realized unity with Thought.

Here rises before us another cliff upon which the thought of immortality is often wrecked. The first rock of danger was Being—Abstract Being, presupposed as Origin and End of All. Being, thus apprehended, is Nature, Body, the material and finite. The other rock is Abstract Thought—Thought empty and non-existent; that false infinitude which lacks the finite; which admits no Body and no Being, and herein, surrendering the consciousness which is bound up with the finite, destroys itself. Upon the first rock was wrecked Spinoza, though through the mighty working of the subject within him he was saved from entire destruction. Upon the second rock Schelling was nearly stranded, but with a final effort he called up all his strength and steered away to safer shores. His moment of danger was when claiming that consciousness could not be thought save in relation to the body and to finite conditions generally, and therefore belonged to the passing time. He gave his verdict against individual persistence, which he denounced as prolonged mortality, and apprehended eternity as pure timeless infinitude in God. True eternity is, however, the fulfilment and realization of the Infinite—the Unity of the Infinite and Finite, to which alone belongs Actuality. Eternity is not timeless, but the Unity of all the moments of time. This Eternity manifests itself in Thought: Thought includes and subordinates Being; the Spirit is neither soul nor body, neither infinite nor finite, but the Unity or Actuality of these in themselves false and untenable determinations.

Recently Schelling has recognized anew that the ultimate truth is the "subject which, triumphing over all, maintains itself," and proposes an empirical development from what is. This is exactly

what has been done by Philosophy, following the method of logical development and organization. What *is*, is Thought: this Thought begins with Being, and in its progressive development carries Being in and along with itself. As the categories unfold, Thought shines through them more and more clearly as "that all-encroaching subjectivity" which claims all that is external as its own, and therein conquers and cancels externality; its ultimate and adequate form is personality, which consciously includes Body and Soul in the Spirit, and realizes itself in a vital, transparent, participative Unity.

Thus Being belongs to Thought as the Body to the Soul. This is, however, not limited Being, but the full and complete Being which at once has been, is, and shall be. Being only *is* when it exists at once in all of its dimensions. Therefore even La Mettrie confesses: "In one sense I cease to be whenever I think that I shall not be." He should have added: "In one sense I cease to think whenever I think that I shall not think." For it is Thought which includes in itself the scattered dimensions of Being, and knows that each requires all the others. Hence thought contains within itself the witness of its imperishability; in its essence Thought is nothing but imperishability.

The Soul which thinks, *really thinks*, must also really *be*. The Actuality of Thought expressed in terms of Being is "the Totality of all its Moments," but, as realized in the highest category or form of Thought itself, it is Personality. Self-consciousness is not extinguished, but accentuated and transfigured in the Consciousness of God and of Creation. Being *personal*, the Soul is imperishable.

REMARK.

The soul develops itself out of itself into the finite Spirit, which only knows itself to be immortal as it realizes itself in Personality as this finite Personality is actual and immortal only through the Absolute Personality. The Absolute Personality of God is the Actuality of Absolute Thought; it is therefore not only the goal in which the finite Spirit, as though having at last found its element, comes to itself, but it is also the ground which preceded the development that begins with the human soul. Herein the genetic principle of Philosophy is indicated as Logic, which Principle, being absolute, must be identical with its Result. As this

principle is the focus of all true knowledge, any little cloud which darkens or obscures it will project long and heavy shadows over all the developments of Philosophy. Such spots and shadows have their sole source in the position usurped by Being relatively to Thought, for it is Being which clouds and obscures Thought until it is wholly penetrated by Thought. The philosophy of the day is widely obscured by these threatening shadows. Therefore it were well for us to linger yet awhile by the fundamental principle of Logic: this will also tend to a more complete illumination of the question with which we are immediately occupied.

Thought is the genetic principle, the *prius tempore et dignitate*; it is not only the goal, but also the origin of all that is. Being, on the contrary, is the starting-point of the undeveloped finite; consequently, the first phase of the secondary process of development; more definitely, the beginning of Creation, which itself is a result. Being, as such, includes its development which preceded Being as absolute in Absolute Thought. Thus, Being, with its implicit content, is *in creation* just as Thought is in Creation; but it has priority only relatively to the thought of the finite Spirit, which being its content unfolds from it; relatively to the Absolute Thought, Being is secondary, conditioned, created. Properly speaking, even in the first relationship Being, as posited by Thought, is itself Thought, though relatively to Realized Thought—*i. e.* Thought in its crudest, most immediate form. Thus, Absolute Thought is the original creative power; as Absolute it is realized, consequently precedes the absolute realization of the undeveloped finite which first develops in creation. And as this Thought is the ultimate origin, so is it the ultimate goal, hence the all in all; therefore Creation, which, as externalization, begins with Being, develops itself in Man (who is the internality of Creation), into Thought, and therein unites and transfigures all its isolated moments.

This is the all-leavening, all-generative truth! Thought is the *Principle*—Being the beginning of the self-externalization of Thought, the *ground* that the Principle posits in Creation, and, conformably to its implicit content, develops into Thought. Without this truth there can be no absolute knowledge and no Christian consciousness. As absolute, Thought is also absolute in its development, or, from all Eternity, Realized Thought. In the

beginning, with Thought, was the Word or Realized Thought.—John, i, 1.

For us the presupposition of Spirit is Nature; yet Spirit is also the reality and outcome of Nature—Spirit is the only truth—the one reality. Spirit is the Absolute *Prius* of Nature. Thought is the actuality of Being.

Consequently, it is only in the sphere of time that Being-with-Self precedes Being-for-Self, and Being-for-Self precedes Being-with-and-for-Self. As the different moments of Being-with-Self and Being-for-Self in truth belong to and penetrate each other, and their apparently fixed isolation is attributable only to Nature in its exclusiveness or space in its discreteness, so the precedence and succession of the three essential moments of Thought is only the finite process in time. The *prius* of time is the Absolute in which the three already named categories do not follow each other, but interpenetrate each other. Each, in fact, belongs to the Other; or, more definitely, Each *is* the Other.

From this insight is developed the highest Idea as the Light of Absolute Personality in its realization, and this is the Trinity. According to this view, the Father is not merely Being-with-Self, but the Being-with-Self of God, or, in other words, the Being-with-Self of the Being-with-and-for-Self; *i. e.*, Absolute Being with Self. So the Son is not exclusively for himself the Being-for-Self, but *Absolute* Being-for-Self—the Being-for-Self of God; hence, the Being-for-Self of Being-with-and-for-Self: finally, the Spirit is not simply the realized Being-with-and-for-Self, but inasmuch as Being-with-and-for-Self being absolute and conditioned only by itself is from Eternity in God, it necessarily from Eternity belongs to the Being-with-Self of God in the Father and the Being-for-Self of God in the Son, just as in the Spirit it proceeds from the two above-named determinations, and this not in time, but from Eternity. It may, indeed, be said that the first and second persons of the Godhead are realized through the Third, but this is only stating that the Trinity is essential to the Absolute Idea of God without therein implying a *prius* and *posterius tempore*, or hinting of a privative separation.

The Absolute is, according to its idea, essentially Thought, and, as such, personal, penetrating, and penetrated; hence it is itself in each of its moments—*i. e.*, in each of its moments it is abso-

lute, personal, wholly itself, One ! This oneness is, however, when adequately apprehended, oneness with its other, and is therefore only explainable and realizable through the Idea of Personality. On the other hand, the Self-immanence of Absolute Personality is only realized in the Trinity, and without this absolute personality the idea of Creation, despite all artificial props, sinks inevitably into the Conception of Emanation, or an active process, wherein forms arise only to vanish. Again, in the idea of Creation, the Absolute Personality of God is revealed and confirmed, being grounded not in Creation, but in the presupposed Creator. From any other standpoint the idea of God is grounded in the created human Soul, and the human Soul is grounded in Natural Being. Complete this process with the insight that the attained independence of the human Soul can be perpetuated only in personality, and the connection is again restored, the circle again rounded to a whole.

It must, of course, be admitted that the finite (hence the human) is an essential moment in the immanent unity of the self-generation of God ; this immanent humanity of God is, however, to be distinguished from the created man ; it is, as eternally self-generated, distinguished from its own incarnation in time.

Likewise the body is an essential moment in the Unity of the created finite Spirit ; this essential body is, however, to be distinguished from its external, visible, and tangible manifestation, of which it, like its own immanent soul, is independent.

In the light of these results it grows ever clearer that all progress in philosophy depends upon insight into the nature of the true first Principle. If philosophy sets up Being, as Thales set up Water, as the origin and end of all, it swallows up in this empty universal all personality, absolute and finite, eternal and immortal ; it rises into self-conscious Individuality, which, as a mode of Being, is submerged in Universal Being, and it finds in Water its death. If, on the contrary, philosophy finds its Alpha and Omega in Thought, which is at once that which posits and that which is posited, the active principle of Being whose passivity is within itself, then Being subsides into a Moment of Thought, and Nature into a Moment of the Spirit. With Thought is set up as first Principle, instead of an Abstract Universal, the Individual more definitely—Personality, in which the Individual becomes Universal ; hence Abso-

lute Personality posited by itself. As ultimate Origin and end, Thought is Absolute Personality—*i. e.*, Thought thinks itself and posits itself in itself; it is, therefore, its own Subject and Substrate, its own image and object, and its own mirror; and it is all these three in one. Being is an immanent integral moment of Thought and of all the personified forms of Thought—a moment whose isolation is negated in the Totality wherein Being itself is organically preserved. Further, Thought proceeds out of this immanence, and brings forth its single moments in succession. This is the Creation whose successive phases are described by Moses. These moments are externalized that they may develop themselves in time, and thus not fall back into Thought as into a gloomy grave, but, transfigured and glorified, move forward in Thought as their illuminating element; Creation, which appears first as the Contradiction of God, being herein transformed into his image—*i. e.*, finite personality.

So much by way of general explanation and indication. We have rejected not only the fatal results of pantheism, but also its apparently harmless principle. To set this principle clearly in the light and exhibit its radical defects has been our main object. To this end an open avowal of our own philosophic faith was necessary. We have made it frankly, knowing that the more explicit the confession the more definite will be the expression of opposing views, and the more clearly differences are stated the sooner will the reconciling truth be found. Our antagonists can only gainsay our results by renouncing the principle of Thought, throwing themselves in the arms of Being and resting on her bosom until, in the fulness of time, they are delivered by the truth.